THE PACIFIC CHURCHMAN

ADOPTED AS THE OFFICIAL ORGAN OF THE PROVINCE OF THE PACIFIC WHICH INCLUDES THE DIOCESES OF CALIFORNIA, LOS ANGELES, OLYMPIA, OREGON, AND SACRAMENTO AND THE MISSIONARY DISTRICTS OF ALASKA, ARIZONA, EASTERN OREGON, HAWAIIAN ISLANDS, NEVADA, IDAHO, PHILIPPINES, SAN JOAQUIN, SPOKANE AND UTAH

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A Song of Epiphany

By Elizabeth G. Reynolds

High in the azure dome of night
The Star hung over Bethlehem—
O little Christ! so sweet and warm,
With helpless head on Mary's arm,
What can You know of wrong or harm,
Or sorrows, like the sons of men?

Three kings knelt by the manger-bed,
His sign had drawn them from afar;
Their silent camels knelt without,
They sought the spot with many a doubt,
But now was shed them round about
The radiance of the Star.

Rich gifts they laid at Mary's feet,
Frankincense, gold and fragrant myrrh—
The little Christ looked down and smiled,
Held closely by His mother mild,
He touched with soft hands of a child
The three kings as they knelt to her.

But Gaspar held one tiny foot
A moment in his hand,
Whispered and wept with lowered head—
"I see a path this foot must tread,
Yea! by sharp stones it shall be bled,
For God doth so command."

And Melchior raised to bearded lips
One straying hand, so rosy white;
Pleading, "O Thou in heaven above,
Who e'en the hearts of men may move,
Save from the scar this hand of love,
Protect it by Thy might!"

Then sadly touched the downy head,
Balthasar, grave and stately there;
With tears he said: "O cruel thorn
By which this mild brow must be torn!
O robes of mockery! Crown of scorn!
Which the Lord of all must wear!"

But Mary smiled, and gently said
To the sorrowing sages kneeling there:
"In love, through pain, He came to me,
So, too, His path on earth must be
To Paradise through Gethsemane,
In love His cross to bear."

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REV. FRANK H. CHURCH
1217 Sacramento Street, San Francisco
Telephone Franklin 341.

BUSINESS MANAGER

F. T. FOSTER
342-348 Howard Street, cor. Fremont
San Francisco, California
Telephone: Kearny 1727

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JANUARY CALENDAR.

1.—Circumcision.
2.—2nd Sunday after Christmas.
6.—The Epiphany.
9.—1st Sunday after Epiphany.
16.—2nd Sunday after Epiphany.
23.—3rd Sunday after Epiphany.
25.—Conversion St. Paul.
Diocesan Convention.
30.—4th Sunday after Epiphany.

Editorial

Friendly Mindedness

Bishop Andrewes in his collection of prayers which Brightman calls "the peculiar heritage of the English Church from an age of astonishing fruitfulness and distinction in devotional literature," uses this petition, "Grant unto me *friendly mindedness.*" It is one of those words which divines a very deep note of common prayer for Christendom and enables us to understand that rare quality of Bishop Andrewes which has happily identified him as "an interpreter-in-general in the confusion of tongues." In the best sense it is a striking bit of phrase-making. And is it not the very word to reveal and point a profound prayer for the thoughts of many hearts today? It is, of course, directly akin to that love which "thinketh no evil." It is to turn toward our "neighbor" that same subtle but vital loving with our "mind" which belongs both to the duty and beauty of our peace of God. It is a trait we cannot have of ourselves but only by the cultivation and heavenly assistance of the Holy Ghost, Who makes men to be of one mind in a house. A very working theory for the personal religion of the Christian and no less for the Church itself seems to be supplied here most suggestively for our time and conditions. It implies, to be sure, something of a probing process to know what the real, the habitual attitude is. It puts a searchlight around our ordinary way of looking at things to detect lurking influences of the *odium theologicum.* It undeceives when mere partisanship has been mistaken for churchmanship or "factious maintenance of groundless opinion" for truering of principle or pertinacity for catholicity. How weak we mortals be betimes in these respects! And this friendly-mindedness must not be mistaken for weakness or deluded good nature. An invertebrate character cannot understand, much less possess it. It must have the back bone of catholic life and faith and order. Bishop Andrewes' "Extraordinary kindness" was "grounded in a large, clear and definite theology. * * * His theology is the Catholic faith neither pared away on the one hand nor embellished with questionable deductions on the other." Friendly-mindedness is no refuge for non-entity in religious conviction.

Loving Our Neighbor with Our Mind

A Self-Searching Matter

Friendly-Mindedness Not Puzzle Headedness

But with it may come a capacity to warm towards spiritual character and glow wherever it is recognized at sight. A visitor to the Catacombs of St. Callixtus was struck with the gentle manner and reverent tone of the guide, "Brother Henry" of the severe Trappist Order, and there was something so devout in the very way in which he pronounced the words, "Our Blessed Lord," that it gave an entirely new estimate of a monastery value. And the real unction of such a sermonizer as say the late Dr. John Hall, the noble Presbyterian preacher of a past generation in New York City, called out from the listener of whatever name the glad recognition of a true man of God. The Master uttered His scathing "woes" and exposed and rebuked falsity of teaching and life and that must ever be a duty of the Church as "the pillar and ground of the truth." But for the most part His denunciation was against hypocrisy. Those of imperfect or distorted faith He drew towards Him as He did publicans and sinners. And we must ever remember that whatever serious differences exist in modern Christendom, hypocrisy is not a very prevalent evil. Indeed on our Pacific Coast especially, while many are indifferent, many are non-religious, many are seriously divided in views one from another, the conditions are not those of hypocrites. But there are multitudes weary and heavy laden with the half-truths and half-understood hunger of the spirit who have ears to hear the message of the Friendly-minded Saviour "Come unto me." For weal or for woe few make pretension to be other than they actually are. There is little or no premium hereabouts on conventional religion. The ordinary contacts of our American life, and notably we believe this of our Pacific Province, foster friendly-mindedness between religious people in spite of their traditional alienations. Common humane work, civic betterment, literary clubs, social affiliations and many other common interests bring leaders and those of different religious names together in a way which tells upon the polemics of their respective religious standpoints. This goes on quietly and effectively and qualifies if it does not still the intensities of controversy. Friendly-mindedness here has its signal opportunity. It may characterize a Diocese and a Province. Some issues would not become "burning" if this opportunity were more fully and intelligently improved. It is conceivable, for example, that complications about the much mooted Panama Conference might have become less acute if this spirit of friendly-mindedness could have had larger scope in the earlier stages of the discussion. At any rate what better thought could there be for the new civil year than to pray more earnestly "Grant unto us friendly-mindedness."

W. F. N.

Comity Culture and Not the Odium Habit

Not Woes Upon Hypocrisy But the Weal of Friendly-Mindedness

Congenial Atmosphere of American Life and of the Province of the Pacific

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The Y. W. C. A. Hotel gives a special invitation to the ladies of convention to make their headquarters with them.

The Bishop of the Diocese has appointed the Reverend Edward Morgan, Rector of St. Luke's Church, San Francisco, Warden of the Community of Saint Saviour.

PACIFIC CHURCHMAN SUBSCRIPTION LIST STILL GROWING.

Well over the 700 mark, is the news from the field with the close of November, though the totals for the month only reach 45, and are therefore, by far the smallest in any month since the Pacific Churchman Campaign began on June the first of this year.

Dr. King found early in the month that the time for so many of the annual parochial activities had arrived, in the midst of which, justice could not be done to such a canvass as he has in hand, therefore, after talking over the matter with the clergy whose parishes are the next in order of visitation, it has been decided to postpone the canvass until the latter part of January, 1916.

However, as we are fast coming into the season of the giving of gifts and remembrances, and, as doubtless many of our people have friends or relatives at a distance, it may be, far from the possibilities of Church attendance, in such a case, it might be in order to suggest that the gift of a year of the Pacific Churchman, or the Spirit of Missions, or both, might not only be appropriate and appreciated, but might also do the work of the silent Missionary of the Church and her blessed Lord, to which both magazines are so ably adapted, and have results far beyond our calculations. Dr. King will be glad, therefore, to receive any and all subscriptions for either paper, and will take special delight in promptly placing all such orders, it might easily be that the balance of the seventh hundred Pacfic Churchman, and the first hundred of the Spirit of Missions could be secured in this way by the end of the year.

St. Luke's, Hollister.

Dr. King feels that he cannot do less now that we have arrived at the close of the year as far as the canvass is concerned, than to acquaint at least our new subscribers with the splendid showing of his own church. At the start of the campaign, there was not one communicant a subscriber; there are now, in all 56, every family, and every friend of the Church, not only subscribers, but are really interested in the news of the work of the Church as it comes to them month by month, therefore, Hollister, not only set the pace at the beginning, but is far in advance of every parish or Mission yet visited; however, they are quite willing to pass the banner on to any other parish or Mission which will show a better record. Another evidence of increased interest is that notwithstanding the fact of Dr. King's being away from his home field so much conducting his canvass, the attendance at the services, and the meeting of all financial obligations are kept at the same high pitch, even to a balance in the hand of the Treasurer.

The newspapers announced a short time ago the appointment of the Hon. Wellington Koo as Chinese Minister to Washington. Dr. Koo is a product of our St. John's University, Shanghai. Thus, the future relations of two great nations will be influenced by a man trained in our Christian institutions. The same is true in other places. The present Chinese Minister at Berlin, Dr. W. W. Yen, is a devout communicant of the Church and a son of one of our Chinese Clergy; both he and the Hon. Alfred S. K. Sze, Chinese Minister to Great Britain, are graduates of St. John's and communicants of the Church.

A SUGGESTED LIST OF HYMNS

Appropriate for the Epiphany Season 1916.

These hymns are not chosen because in every instance they embody the special teaching of the day, but because in a general way they are in keeping with the season. The processional and recessional are interchangeable, or one of each may serve for both services. Familiar tunes set to these hymns will be found in Hutchin's Hymnal.

EPIPHANY	I	II	III	IV	V	VI
					Feb.	
January	9	16	23	30	6	13
MORNING:						
Processional	65	253	582	465	519	489
Sermon Hymn	66	67	327	306	433	379
Offertory "	68	487	445	636	478	30
Recessional	323	250	458	522	444	491
EVENING:						
Processional	331	257	476	505	335	520
Sermon Hymn	69	485	329	12	438	16
Recessional	63	322	506	452	412	484

The following notice has been sent to all the Bishops.

74 Vandeventer Place, St. Louis, Mo.
November 26, 1915.

Rt. Rev. and Dear Brother:

In accordance with the provisions of Canon 10, Section VII, the written request of twelve members of the House having been received, the House of Bishops is hereby convened to meet in Philadelphia, Pa., at 10 a. m. on Wednesday, January 12, 1916, for the purpose of electing a Bishop for the vacant Missionary District of South Dakota, and for consideration and action upon any other matter that may lawfully come before such special session.

By General Rule XXVII you are invited to send to the Secretary of the House any name or names of persons suggested for the vacancy. Also, by General Rule XXV you are requested to return answer to the Presiding Bishop, as early as convenient, stating whether you will be able to attend or no.

Faithfully yours,
DAN'L S. TUTTLE,
Presiding Bishop.

As we go to press word is received from the Presiding Bishop that the House of Bishops will **not** convene, as the requisite number of Bishops cannot be present.

At a regular meeting of Grace Chapter, No. 872, Daughters of the King, held December 21, 1915, the following minute was adopted and ordered spread upon the records.

In the death of Dr. Carolin Lincoln Guild which occurred on November 24, 1915, Grace Chapter, Daughters of the King lost a beloved member and friend.

Early in the year 1906, under the direction and supervision of Grace Church Rector, the Reverend David J. Evans, Dr. Guild organized Grace Chapter. A Charter was granted. All was prepared for the beginning when disaster fell. The Charter, Grace Church itself, was destroyed. The flock scattered—some, alas, never to return. Upon subsidence of the first horror, and when order began to peep through chaos, again under the always careful guidance of the Rector, Dr. Guild began to pick up the lost threads. Some new names had to be substituted, a new Charter was obtained, and in June the inaugural meeting was held in the Chapel of the Crocker Old People's Home, where Grace Church congregation gathered weekly for Divine Service until the temporary church, now Grace Chapel, was built and made ready for occupancy on Easter Day, 1907.

At that first meeting, seventeen members took the solemn vow to work "In His Name." Dr. Guild was elected, and continued as president for three successive years. Although absent from the city much of the time since, Dr. Guild's membership remained in Grace Chapter to the time of her death.

Resolved, that the sympathy of the Chapter be extended to the family of Dr. Guild, and a copy of this minute be sent to the *Royal Cross*, the official organ of the Daughters of the King.

THE REV. JOHN GODFREY GASMANN

Priest, entered into rest on Friday, December 17, and was buried from St. Luke's Church, Los Gatos, on Sunday, the 19th, by Rev. Dr. Powell and Rev. Ralph Blair, Priest in charge.

He was ordered deacon in 1857 and Priest by Bishop Kemper in 1859. He came to California in January, 1860, from Wisconsin. He served as rector of St. John's Parish, Stockton, from March, 1861, to Easter, 1866, officiating also at Sonora during 1862 and 1863.

He went to Nebraska in April, 1866, returning to California in 1887, and was rector of the Church of our Saviour, 1888 to 1890, and continued to reside there till 1895, when he became missionary in charge of St. John's Mission, Saratoga, serving there till 1898, when he removed to Alameda where he resided till the time of his death, officiating from time to time as he was able.

On page 51 of the History of the Diocese of California will be found some resolutions concerning the assassination of President Lincoln introduced by him at the Diocesan Convention of 1865.

THE GEORGE C. THOMAS MEMORIAL.

Holy Apostles Church, Philadelphia, is raising a fund for building a Memorial Church to George C. Thomas. There is in hand or pledged about $80,000 of the $125,000 needed. The balance it is hoped will be raised by next spring. Mr. Henry Vaughan, of Boston, has been chosen as architect and has associated with him Mr. Walter Thomas, a nephew of Mr. George C. Thomas.

In the site selected for the chapel, 51st and Spruce Streets, there is an opportunity unequalled in the Diocese of Pennsylvania for Church extension and upbuilding. The Church's ministrations are so needed there and the calls for service so urgent, that the work takes on that missionary character which always was a challenge to George C. Thomas and which makes this memorial so fitting to him.

The subscription lists are open to all the many friends and admirers of this great Churchman. It is hoped that you may be interested and want part, be it ever so little, in this memorial. The testimonial of appreciation of this loyal son of the Church should be as widespread as was his service for her. The Church honors herself in building a memorial in appreciation of such high and rare devotion.

Mr. George Wharton Pepper, of Philadelphia, is treasurer of the fund.

Most cordially commended to our people. In our troubles in 1906 in San Francisco no one was more to the fore in helping us with his gifts and energetic effort than this noble layman—and my warm personal friend in Philadelphia days—Mr. George C. Thomas.

WILLIAM F. NICHOLS,
Bishop of California.

I endorse this heartily.

J. B. FUNSTEN,
Bishop of Idaho.

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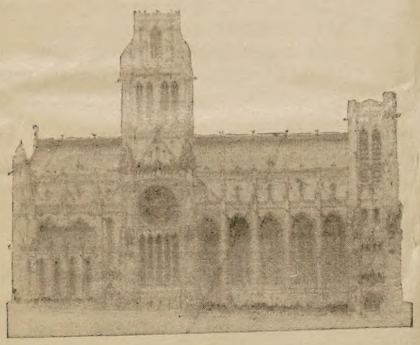

A MESSAGE FROM BISHOP NICHOLS.

By the good providence of Almighty God, and the signal professional skill of those who have attended me, I send this message out of a happy convalescence to thank the Cathedral clergy and congregation for their prayers and kind thought. The weeks of illness have given a new and blessed sense of the One of Bethlehem as He Who "Himself bore our sicknesses." Chastening has a sweet note all its own for the old greeting, and let me try to find some of its music in my "Merry Christmas to you all."

WILLIAM F. NICHOLS.

The Cathedral branch of the Women's Auxiliary will meet on Tuesday, January 4th, at half past two o'clock, in Grace Chapel. The meeting will be followed by a social hour in the Guild Room.

The Men's Bible Class will be resumed in February. It is hoped that all who enjoyed and profited by the sessions during the fall will be present and bring others with them. The subject to be taken up will be St. Paul's Epistle to the Corinthians.

The Girls' Friendly Society will have an admission service for new members in the Cathedral, on Thursday evening (Epiphany), January 6th, at eight o'clock. The Cathedral branch has affiliated with itself the branches of the Canon Kip Mission and the Maria Kip Orphanage. After the service the members will adjourn to the Guild Room for a social hour.

The meeting of the Cathedral Men's Club which would naturally fall on the third Tuesday will be omitted this week, and the next meeting, which will be of a business nature, will be held on Tuesday, January 4th, at 8 p. m., in the Guild Room. All men attending the Cathedral services are invited to become members of this club.

The Duplex envelope system for the support of the Cathedral work is making splendid headway, under the efficient direction of Dr. King, who is a specialist in the matter of church finance. Already over a hundred subscribers for the new year have been secured and more are being added daily. Over four hundred dollars, however, are still due on pledges for the present year. If these could be made up before the first of January, it would enable us to enter the new year with a clean record and a balance to our credit.

Phone Sutter 496 *Residence Phone Berkeley* 4926

Dr. Norman D. Kelley

DENTIST

Lathrop Building *Union Square* **275 Post Street** *San Francisco*

LIGHTS OUT

BY MARIAN TAYLOR

So grim and dark the palaces tonight
Where light was wont to be,
That gazing on the unaccustomed sight,
Flood-tides of misery
Break o'er my spirit, shrouding me in gloom
Till naught remains to me but sense of doom.

How still the grounds! No sound of rushing feet
To smite the list'ning ear;
Each highway but a dim, deserted street
Where one is filled with fear:
Where wintry winds wail forth their anguished note,
Like ghostly voice from charnel-house remote.

The mystic waters of the fair lagoon,
Where beauty reigned supreme,
Reveal no vision now. Gone all too soon
The poet's wondrous dream!
It seems as tho' someone, beloved, lies dead
On bed of leaves, a starry dome o'erhead.

But Jewel Tower, still stately dost thou stand
Within the quiet gate,
Like pre-historic giant from a land
Where everything was great.
And 'neath thy mighty arch, I think of thee,
Not as thou art, but as thou used to be:

Ablaze with light that gleamed from jeweled eyes
Upon the waiting throng;
A light that seemed to pierce the distant skies
Till heard the seraph's song—
Ah, joyfully I go upon my way,
With memory of thee to gild each day!

RETROSPECT OF 1915.

As we enter the new year of Grace, 1916, we look back and note the changes that have marked the old year. Four of our clergy have gone to their rest after a long life in the service of the Master.

The Rev. George Henry Jenks, M. D., April 30; the Rev. James Shannon McGowan, May 18; Rev. Carlos Shelton Linsley, August 8; and Rev. John Godfrey Gasman, December 17.

Of the laity: Mrs. Harriet Winslow Bakewell, May 21; and Mrs. Richard M. Sherman, June 7, both actively indentified with the women's work in the Diocese. Dr. Frank Wilson, Assistant Treasurer of Grace Cathedral Congregation and long identified with the old Grace Parish, died September 6, and Mr. Robert Howe, a vestryman of Holy Innocents Parish, San Francisco, died October 25. He was born in New York in 1831, and was the grandson of Major General Robert Howe, aide to Washington. He came to California via the Isthmus in 1853. Was elected to the assembly in 1858 and 1859. Removed to San Francisco in 1862 and became a member of the old Church of the Advent then worshipping in a hall on Second Street. Was again sent to the Assembly in 1873 and to the Senate in 1875. Went to Sonoma County in 1885, where he was active in the Church and State, being sent to the Assembly again in 1888 and was elected its Speaker. On returning to San Francisco he united with St. John's Church, serving on its Vestry and later was Senior Warden of Holy Innocents' from the time it became a parish till his death. He was the author of the bill setting aside land for Golden Gate Park.

Once upon a time Almighty God placed in the heavens a new and wonderful star and—mystery beyond all other mysteries—revealed it only unto Kings.

Nobody saw that star except the Kings; but they set out to follow whither it would lead, and it led them straight to the manger in which lay the new-born Child, who came to reign over them in love.

Now comes again the time of the Star and the time of the Child.

There is no path to peace but the path through which the Star will lead.

The nations tried another path; and it led away from peace.

There can be no lasting peace unless it be the peace upon which the seal of the Christ-Child can be imprinted.

O Almighty God, who didst place Thy Star in the heavens and didst reveal it only unto Kings, and by means of the Star didst lead them to the throne of Thine own incarnate Son, the Prince of Peace;

Restore that Star yet once again, we beseech Thee, to the heavens, and lead the Kings of the earth, that they may follow it even to where the Prince of Peace doth reign.

Open the windows of heaven to us we pray, that our faith and our courage may be restored as we hear the angels sing to Thee, Glory to God in the highest, and on earth peace, good will toward men.

Show to all the world the way of peace. Reveal Thy Son to the nations as their Lord and King. Take away from us all hatred and inspire Thy people with love for each other and for Thee. Bind up, we pray Thee, the wounds that have been inflicted upon Thy people, and restore to the nations peace and happiness, truth and justice, religion and piety.

All of which we ask in the Name of Thy Son, the Prince of Peace, whom we adore as Lord over all, and as one with Thee, O Father, and with the Holy Ghost, God forever and ever. Amen. *Living Church*, December 25th.

AFTER THE EXPOSITION.

The great Exposition has closed. For nine months it has filled our thoughts and conversation, monopolized our spare time and some of our working time, and made heavy demands upon our purses. It has brought most of us delightful meetings with old friends, lured to California by the report of its beauties. It has given us opportunity to hear famous orators, to look at famous men, to sit enthralled by splendid music. It has opened our eyes to the immensity of human accomplishment in industry and commerce, and education. It has given to many of us a first vision of the meaning of painting and sculpture and to many others a renewed enthusiasm. It has brought (and this is perhaps its greatest service) to us who live so far from the ancient glories and modern triumphs of the architect the constant inspiration of superb achievement.

And then we have had a good time. We have picnicked and played. We have laughed and wondered and forgotten the cares and burdens of life. And now a week or two and it will live only in memory and in the shaping which it has given to our lives and the life of the community.

As one thinks it over, two reflections must come. The first is that this nine months wonder has led us into abnormal ways of life. We have now to rid ourselves of excitement and to get back into the normal and prosaic ways again. The second is that we have had great enjoyment and great gain. We must now take measures to make that gain a permanent part of our lives. Only thus can we show our real gratitude.

Both these things touch our religious life. To be normal we have to get back into the Church-going which has become so irregular and to take up again those Church responsibilities which many of us have so neglected. To make the best that the Exposition has given us a real part of our lives we have to turn it into service and self-sacrifice. Selfish gain is no gain.—*Berkeley Churchman.*

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For the half year ending December 31, 1915, a dividend has been declared at the rate of four (4) per cent. per annum on all deposits, payable on and after Monday, January 3, 1916. Dividends not called for are added to the deposit account and earn dividends from January 1, 1916.

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REVISION OF THE PRAYER BOOK.

My dear Mr. Editor:

The Commission on the Revision and Enrichment of the Prayer Book, recognizes the reasonableness of the request made recently by a correspondent of one of our Church papers, that some information should be given to the general Church concerning the proceedings of the Commission.

The personnel of the Commission is as follows: The Bishops of Pittsburgh, Western New York, Louisiana, Atlanta, Nebraska, Long Island and Los Angeles; Dean Moses, Secretary; Mr. F. J. McMaster, Treasurer; the Rev. Drs. Gummey, Robinson, St. George and Slattery; the Rev. Messrs. Parsons and Suter, and Messrs. George Wharton Pepper, T. W. Bacot, C. G. Saunders, W. C. Sturgis, R. H. Gardiner, and George Zabriskie.

The Sub-Committees are: 1—On Prefatory Matter and General Arrangement, the Bishop of Los Angeles, chairman; 2—On the Daily Offices and the Litany, the Bishop of Western New York, chairman; 3—On the Communion Office, the Bishop of Atlanta, chairman; 4 and 5—On the Occasional Offices and the Psalter, the Bishop of Long Island, chairman; 6—On the Ordinal, the Bishop of Los Angeles, chairman.

There have been four prolonged sessions, and these Sub-Committees have made primary reports, awaiting the final consideration of the whole Commission.

Numerous proposals have been received from all over the Church, from clergymen and laymen, concerning the rearrangement of the contents of the Prayer Book; as for instance, to remove all prefatory matter following p. viii. to the end of the Book; to put the Psalter after the Daily Offices and occasional prayers; to put the Collects, Epistles and Gospels after the Communion Service, and the like. Suggestions have also been made to provide by general rubric (as on pp. vii. and viii.) for various permissible changes and omissions in "The Service of the Church," so as not to encumber the body of the Book with new rubrics. Requests have also been received to permit substantial shortening of Morning Prayer when the Communion is to follow; to provide additional Proper Prefaces and additional Collects, and many special prayers and thanksgivings; to give greater freedom in the use of the Psalms of the Psalter. Several persons favor the omission of the Litany and the Communion Service from the Ordinal, with a view to compactness, and also the relegation of the Visitation of the Sick and the Visitation of Prisoners (so little used,) to a Book of Offices. It is quite surprising how many correspondents urge a return to the First Prayer Book of Edward VI, in the arrangement of the Communion Office; also the Second and Fourth Commandments abbreviated as in that book, retaining the command, but not rehearsing the reasons given therein.

It is to be understood that these proposals have come very largely to the Commission, from Clergymen and Laymen throughout the Church, and they await further consideration; and whatever the Commission may propose will be submitted for general consideration, if possible, several months before the assembling of the General Convention, in October next.

By the terms of its appointment, the Commission is debarred from giving any attention to proposals involving any change in the Faith or Doctrine of the Church, or change in the title page of the Prayer Book.

CORTLANDT WHITEHEAD, Chairman.

Diocese of California

The clergy and laity are asked to use frequently and fervently the Prayer for Convention; for Congress and for Peace.

The Rev. Thomas Jay Williams has been given a Letter Dimissory to the Diocese of Oregon.

The editorial in our December number on "The Children of the Province of the Pacific," signed H. P. was by the Rt. Rev. Herman Page, Bishop of Spokane.

The Rev. Charles A. Verleger, who has been taking special studies at the General Theologic Seminary in New York will return to the Diocese early in the New Year.

The Rev. Philip Blair of the Diocese of Dunedin has been licensed to officiate in the Diocese of California and has taken temporary duty at St. Luke's, Los Gatos.

The Rev. Bayard H. Jones, recently returned from Oxford where he has been pursuing a course of study under a Fellowship of the General Theological Seminary, has taken charge of St. James', Centerville, and Trinity, Niles.

The sermon on the "Little Man" published in our last issue was preached by the Rev. Edward L. Parsons at the Grace Cathedral on October 10th and was printed at the request of the Dean. This notice was omitted by an oversight.

The Rev. Mager McMurray has been received into the Diocese on Letter Dismissory from the Diocese of London.

He was also recently inducted into the state of matrimony at the Church of the Advent of which he is in charge by the Rev. Arch Perrin.

A Memorial Service for the late William Angus, long a member of Trinity Church, Hayward, and a memorial window representing the Ascension after Hoffman was dedicated on Sunday, October 31st. The sermon was preached by Rev. William Rimer, the rector, and letters were read from the Bishop and from the former rector, Rev. Hamilton Lee, both being unable to be present, the Bishop by his illness and Mr. Lee by the illness of his son.

The annual convention of the Diocese will be held (D. V.) in Grace Cathedral Tuesday, January 25th. The opening service will take place at 10:30 a. m., at which time the Bishop will read his annual address. The House of Churchwomen will organize for business in Grace Chapel on Tuesday afternoon. The reception to delegates, both clerical and lay, will be held in the Church Divinity School on Wednesday evening. The annual service of the Brotherhood of St. Andrew and the Daughters of the King will be held on Thursday evening. Friday will be Auxiliary Day. Holy Communion will be celebrated at 10:30 a. m., with sermon. The preacher will be announced later.

The Teachers' Training Class which started with one meeting in the first week in December will be resumed Tuesday, January 4th. The class is under the direction of Dr. Powell, of the Divinity School, and there will be afternoon and evening sessions at four and half past seven o'clock p. m. The meeting place is the Sunday School room of St. Luke's Church, corner of Van Ness Avenue and Clay streets. All Sunday School teachers and those wishing to prepare for teaching, as well as others interested, are cordially invited to be present.

The Peninsular Churchwomen's Association, which has had in the last year two very delightful and successful meetings, one at Menlo Park, the Parish of its founder, the Rev. Hugh E. Montgomery, the second at Palo Alto, will assemble on Tuesday, February 8th in the Parish House of Trinity Church, San Jose, for its first meeting of the new year.

Committees have already been appointed by the Trinity Parish Guild to arrange for the entertainment of the delegates. Mrs. John E. Richards, the Secretary of the San Jose branch hopes that the attendance at this meeting will be even larger than on the two previous occasions.

Lunch will be served in the Parish House at noon by the Guild, assisted by the other parochial organizations.

The speaker of the occasion will be Dr. Roy Lyman Wilbur, President of Stanford University, who will give an address on "The Relation of the Church to Public Health."

The clergy of the Peninsula are invited to be present with the representatives of their respective parishes and missions, and are requested to notify the San Jose committee, as soon as possible, as to the number that will attend.

Automobiles will meet the train arriving in San Jose at 10:30 a. m.

A large party of our Church Missionaries expect to sail on S. S. "Tenyo Maru" on Saturday, January 8th. With "Our own Missionary," John W. Nichols and family are the Rev. and Mrs. F. G. Deis, Rev. A. A. Gillman and family, Mr. R. F. Wilner (all for China), and Deaconess Margaret Routledge, Mrs. Charles C. Fuller and Deaconess S. T. Knapp (Dean of St. Faith House, New York), for the Philippines. Most of them will be at the Hotel Stewart previous to sailing.

Miss K. E. Scott expects to sail on the "Nippon Maru," January 22nd for the Philippines.

JOHN TENNANT MEMORIAL HOME.

The John Tennant Memorial Home, having recently acquired some very desirable residence property in Pacific Grove, adjoining the Home grounds, now offers it to the Clergy of the Church at an exceptionally low price. Lots fifty by one hundred and twenty-five feet, fronting on Forest Avenue, near an entrance to the famous Seventeen-Mile Drive, may be had for $250.00, and lots just off the Avenue at a lower figure. Street work is all completed, and connections can easily be made for water, gas, telephone and electric lighting. This property is not only conveniently but also delightfully located, being in a sheltered position, on the borders of the Del Monte Forest, about half a mile from the ocean. As already stated, the above offer is made to Church Clergy only, but others who might like to acquire property elsewhere in this locality can do so in the Hillcrest tract adjoining. Further particulars may be had from Mr. J. P. Pryor, Pacific Grove, or from either of the undersigned.

(Rev.) Hamilton Lee,
President of the Board of Managers.
(Rev.) F. G. Williams, Secretary.

YOU can help "The Pacific Churchman" by patronizing its advertisers.

The following notice was sent to the clergy of the Diocese:

At the instance of the Monday Club, a Day of Devotions for the clergy is being arranged for Friday of Ember week, December 17th, at St. Clement's Chapel, Berkeley, beginning with a Celebration of the Holy Communion at 10 a. m. and continuing until 5 p. m. All clergymen of the Diocese are invited to attend. Subject, The Priest's Vows of Ordination.

Suggestions: 1, As far as possible avoid engagements for the evening as well as for the day so that the meditations may be continued in private. 2, If unable to attend, spend some time in prayer and meditation. 3, Clergy at a distance from the Bay Cities might gather in smaller groups at convenient points. 4, Those who desire to bring a lunch may do so.

Signed:
W. R. H. Hodgkin,
John W. Nichols,
Everitt W. Couper,
Committee.

December 10, 1915.

Though there was not a large attendance, only fourteen of the clergy being able to be present, a most helpful series of addresses on the Ordination vows were made by the Rev. John W. Nichols ("Our Own Missionary," now on furlough), interspersed with prayers and meditations.

Mr. Nichols and family expect to sail for China on January 8.

TO M. S. S. P.

Dear Sir or Madam or Mlle.:

As chairman of the committee appointed by the last Convention to publish the History of the Diocese of California, I thank you for your contribution of ten dollars toward the expense of publication, which I cannot acknowledge more directly as you gave no address.

The printers will also be very grateful for that much more toward the large amount still due them. They began spending their money on the History over eight months ago and completed their excellent work thereon in August and ought to have received the full amount of their bill long ago, but certain of those who subscribed have not been heard from (though frequently asked to keep their promise), and there seems to be a woeful indifference to things ecclesiastical in the State of California which includes at least 25,000 communicants, less than 200 of whom have evinced any interest in the growth of the Church as depicted so comprehensively in Mr. Kelley's History.

I thank you also for your expressed hope—which has been mine for two years—"that an appreciative people will send in subscriptions promptly."

Very sincerely yours,
Frank H. Church.

It was a fine record to which Bishop Lawrence called attention in his recent letter to the clergy of Massachusetts. He said: "This is the seventh year in which offerings have been made by every parish and mission, and the diocesan apportionment exceeded—a record which I believe is still unsurpassed by any diocese. I am much gratified."

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DIOCESE OF SACRAMENTO.

Rev. Wm. Hall Moreland, D. D., Bishop.

The new St. John's Chapel, Roseville, was opened for service on Tuesday evening, December 7th. The Bishop and several of the clergy were present on the occasion to rejoice with the Rev. James T. MacGovern, the priest in charge of the Mission.

Mr. MacGovern has a large field and is a hard worker. He held the first service of the Church there ten years ago in an upper room, with only a few present. Now his congregations are large for the size of the town and the Mission rejoices in a well-trained vested choir of boys whose singing at the opening service would have done credit to a twenty-year-old parish.

The new chapel has been procured mainly through the efforts of a band of faithful Guild women who have been unceasing in their endeavors to secure a well-located lot in the center of the city, and now through them also the neat little chapel has been erected.

After a shortened form of Evening Prayer the following priests spoke briefly and appropriately on the subjects assigned to them:

The Rev. Mark Rifenbark, Marysville, on "The Church in the Community."

The Rev. Harry Perks, Oak Park, on "The Church and the Children."

The Rev. Charles E. Farrar, Sacramento, on "The Church and Progress."

The Rev. Isaac Dawson, Sacramento, on "The Church and Missions."

The Hon. W. B. Lardner, Auburn, on "The Church and Men."

Bishop Moreland on "The Church and Christian Unity."

The Sunday School teachers of the Church in Sacramento met at the residence of the Rev. Harry Perks on Thursday evening, December 2d. Supper was served and enjoyable and instructive addresses were made on the Bible by Mr. Perks; The ancient Manuscripts, by Bishop Moreland; The Printing Press, by Rev. Isaac Dawson, and The Different Versions, by the Rev. Charles E. Farrar. This was the second meeting of the teachers of our several city Sunday Schools; the first was held in St. Paul's Parish, where supper was also served. Another meeting will be held early in the new year when the teachers of the Pro-Cathedral Sunday School will be hosts. Rev. Chas. E. Farrar is the president of the Association.

The Rev. William T. Holt, Missionary at Sonoma in the Diocese of Sacramento, was advanced to the priesthood on Thursday, December 16th, in Sonoma.

DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D. D., Bishop.

Elizabeth Hope Jones, beloved wife of the Rev. David Jones, Missionary in charge of North Boise, died suddenly from heart failure at the rectory, November 20th. Her death was a great shock and the Church loses one of its most devoted, useful and capable workers, who in a service of over ten years in Idaho has been unusually useful and successful.

On St. James' day, July 25th, in St. James' Church, Mountainhome, Mr. A. Leonard Wood, who has for some years been in charge of the Church's Mission at this point, was ordained to the Diaconate by the Rt. Rev. James B. Funsten, Archdeacon Howard Stoy presenting the candidate. Mr. Wood continues his labors in the same field he has been occupying.

MISSIONARY DISTRICT OF NEVADA.

The Rt. Rev. G. C. Hunting, D. D., Bishop.

The Preaching Mission.

A Statewide Preaching Mission was held during the first week in Advent, beginning November 28 and concluding December 5. The clergy of the District arranged exchanges so that it was a new voice which brought the message of the Mission to each place. The eight-day Mission was preached in Reno, Carson, Tonopah, Las Vegas, Sparks, Winnemucca, Elko, and Ely, but during the following week Mission services were held for a couple days in Goldfield, Dayton, Virginia City and Verdi.

The general theme of the Mission was, "The Holy Spirit," and the daily topics were the following: The Spirit of Christ, The Spirit of Truth, The Spirit of Love, The Spirit of Power, The Spirit of Prayer, The Spirit of Righteousness, and The Spirit of Life. These topics were agreed upon at a conference of the clergy held in October, so that in each place there was a general similarity in the subjects treated in the Mission sermons.

On Sundays, the regular services were held. On week days, the services were: a celebration of the Holy Communion at 10 a. m. and the Mission service at 7:30 p. m. While these services varied in form as the Missioner thought best, their general outline was the same. There was a devotional service, not following the Prayer Book form, followed by an instruction. The question box was provided at each place, but it was not generally used. Then followed the sermon. No offerings were taken at the Mission services, but a box was provided for offerings for the expenses of the Mission, and the returns promise to be sufficient to meet all needs. Reading matter in the form of leaflets was amply provided in each place, as well as the customary pledge cards. So far as reports have come in, they indicate that there was a total attendance during the Mission of about two thousand.

Servian Service.

On the Second Sunday in Advent, the Rev. Fr. Dabovich celebrated the Eucharist for the Servian people in St. Mark's Church, Tonopah. The service was according to the Serbian rite, and in the Serbian tongue, except in the prayer corresponding to our Prayer for the Whole State of Christ's Church Militant, where the priest offered petition for "the Rt. Rev. Dr. Hunting, Bishop of the Missionary District of Nevada, and for Woodrow Wilson, President of the United States." About forty Serbs, mostly men, were present. At the conclusion of the Eucharist, Fr. Dabovich gave an invitation to the congregation to attend the closing service of the Preaching Mission which had been held by the Rev. Samuel Unsworth during the preceding week. Fifty Serbians came, nine-tenths of them men. Fr. Dabovich asked the privilege of reading the Prayer of St. Chrysostom, and then made a very interesting address on his people and some of their religious customs. After a generous rivalry over the disposition of the offering, Mr. Unsworth, like Jacob, was graciously allowed to prevail, and the amount, twenty-eight dollars, was sent for the relief of the widows and orphans of Serbians to the American Serbian Relief Committee.

Portable Organ Secured.

Through the thoughtfulness and effort of Miss Margaret J. Hobart, a portable organ has been presented to Bishop Hunting, which he can carry with him on his visits to the smaller missionary centers. It will aid much to make the services attractive by their spirit of praise.

Wednesday in the Advent Ember Week was the anniversary of Bishop Hunting's consecration. The clergy in the vicinity of Reno met in Trinity Church, Reno, for a celebration of the Holy Communion at which the Bishop officiated, assisted by the Reverends S. Unsworth and T. L. Bellam, who were his attending presbyters. The Bishop then entertained the clergy at luncheon.

DISTRICT OF SAN JOAQUIN.

The Rev. Alfred G. Denman was advanced to the priesthood in St. James' Pro Cathedral, Fresno, on Ember-Wednesday, December 15th. The sermon was preached and the candidate presented by the Rev. Herbert H. Powell, D. D., Professor in the Church Divinity School of the Pacific.

Mr. Denman is doing an excellent work in a group of missions at the southern end of the District, including Bishop, Randsburg and Lone Pine.

DISTRICT OF UTAH.

Rt. Rev. Paul Jones, D. D. Bishop.

Plans for the observance of the nation-wide preaching mission are being advanced at a rapid rate. Instead of having a union mission in Salt Lake City, participated in by all the Churches, each parish and mission will have one with outside preachers. These will be held during the first weeks of Lent, allowing plenty of time for a thorough preparation. The parishes and missions outside of the City will have the assistance of the city clergy, so that none will be neglected.

Thanksgiving Day was appropriately given over to services with the main theme, "Raising of the Apportionment." Utah feels very much elated that she stands fifth in the total amount contributed to the Emergency Fund in this Eighth Province, following four of the larger dioceses and leading two dioceses and all the other missionary districts.

The Woman's Auxiliary is giving "The Little Pilgrims and the Book Beloved" aided by many children from our Sunday Schools of Salt Lake City. This mystery play is primarily to educate the people into a better knowledge of the Prayer Book. An offering will be taken to swell the funds of the Auxiliary in Utah.

The Episcopal Church News began its second year as a co-operative paper published by and for the parishes and missions contributing. Each parish and mission is allotted a certain space for its monthly news items and is taxed according to the number of copies taken. This charge is a matter of current expense and the copies are given to every known Church family. But one Church in the District is able to finance its own paper, but the co-operative scheme gives us a little eight-page monthly, without advertisements, at a cost of less than two cents a copy.

St. John's Church, Salt Lake City, has recently received as a thank-offering from Mrs. J. W. Thompson of the Cathedral parish, a pair of massive brass candlesticks and a pair of brass vases.

The Emery Club, the Church house at the University of Utah, has organized a number of boys' clubs for first aid and swimming. Membership in some is limited to Sunday School lads, and in others to high school boys. It is expected that Bible classes will be a part of this work.

Bishop Jones will soon leave for an extended trip through the Eastern States, to acquaint others with Utah's many-sided work.

THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

Churchmen Debate Military Training.

One of the features of the 18th Monthly Churchmen's Dinner held Thursday evening, December 9th, was a "Cambridge Debate" on the question: Shall military training be made compulsory in the public schools? Every one of the fifty or so men who were present seemed interested in the subject. The question at the time was before the Board of Education of Los Angeles. At the dinner, the subject was treated from the standpoint of the Church. The general verdict was that military training in itself did not lead to a militaristic spirit, but the reverse; that if instituted for defensive purposes only, in the true American spirit, and if modeled on the Swiss system, it would be beneficial to the individual and a safeguard to the State; and that, as Chaplain Hubbard, U. S. A., pointed out, if preparedness of this kind cannot be justified, then neither can the police system be justified. Chairman Colin M. Gair stated that he might be considered a "horrible example" of compulsory military training in the public schools, because in his school days, such training was enforced in the institutions he attended.

A resolution of love and sympathy was unanimously passed, and sent to John Redmond Coghlan of St. Paul's, District Vice-President of the Brotherhood of St. Andrew, and Chairman of the Finance Committee of the 1915 National Convention of the Brotherhood. This resolution was later concurred in by the Diocesan Assembly in its Annual Meeting. Mr. Coghlan is at this writing seriously ill.

Clark Hotel Chosen for Further Dinners.

The Executive Committee of the Assembly has chosen the Clark Hotel as the place where the Churchmen's Monthly Dinners will be held in the future. The management of the Pin Ton has been most kind and efficient in the handling of the eighteen dinners held so far, and was so very kind as to serve a turkey dinner for the usual price this last time. The reason for the change is simply that the Clark Hotel affords a larger and more secluded banquet room, which will permit of an increase in the size of the dinner attendance. The price will be 55c per plate as heretofore. Mr. Dimmick of the Clark is a Churchman, and it is through him that these arrangements have been made. The dinners will be held at the usual time, 6:30 p. m. on the second Thursday of each and every month in the year.

Local Assembly Holds Annual Meeting.

The Churchmen's Dinner adjourned at 8 o'clock to the parish hall of St. Paul's, where the annual meeting was held. Rev. A. M. Smith, Chaplain, conducted the opening devotions, including prayers for the recovery of Mr. Coghlan. Reports were then received from thirteen Senior chapters. One Senior chapter failed to report. Five Junior chapters reported, and three failed to report. None were satisfied with the work they had done, and yet several showed great things accomplished. St. Mary's Japanese Chapter especially deserves honorable mention. Personal work of the most intense kind among heathen is the forte of this chapter. There were 40 men present at the annual meeting of that chapter held the evening after St. Andrew's day.

The financial report showed a small balance in the treasury. All Convention expenses as far as known, have been met, and Mr. Coghlan has turned over about $2.00 to the Assembly. There are still some unpaid pledges, which if collected, will be used to reimburse the Assembly for the advancements made for pre-Convention expenses, including sending delegates to Atlanta. This satisfactory condition of the treasury is due to Mr. Coghlan.

Officers Elected.

The following officers were elected by the Assembly to serve for the coming year:

President—S. B. Robinson, St. John's, Los Angeles.

Vice-President—M. A. Albee, Christ Church, Redondo Beach.

Secretary—N. H. Kelch, St. James', Los Angeles.

Field Secretary—R. H. Lindsay, All Saints', Highland Park.

Treasurer—C. J. Walker, St. Luke's, Los Angeles.

Chaplain—Rev. C. H. de Garmo, Christ Church, Redondo Beach.

N. Dist. Vice-President—P. H. Frohman, All Saints', Pasadena.

E. Dist. Vice-President—J. L. Van Derveer, St. Michael's, Anaheim.

C. Dist. Vice-President—S. N. Hastings, St. John's, Los Angeles.

S. Dist. Vice-President—J. L. Bacon, St. Paul's, San Diego.

W. Dist. Vice-President—P. L. Haskell, St. John's, Sawtelle.

The following chairmen and vice-chairmen of committees have been appointed:

Finance—C. J. Walker, William A. Hogarth.

Quarterly Assemblies—J. H. Gilson, S. N. Hastings.

Monthly Dinners—E. D. Williams, W. M. Driscoll.

Junior Assembly—R. P. Guin, E. K. Parks.

Lenten Services—C. M. Gair, R. B. Kirchhoffer.

Publicity — A. M. Culver, Douglas Kirchhoffer.

Jail and Hospital—Geo. A. Webb.

Extension—R. H. Lindsay, E. D. Williams.

Resolution of Sympathy to Mr. Coghlan.

Adopted at the 18th Monthly Churchmen's Dinner, and ratified at the Annual Meeting of the Los Angeles Diocesan Assembly.

Resolved, That the Secretary of this meeting be instructed to transmit to John Redmond Coghlan our esteem and sympathy in the following words:

The Pin Ton, Los Angeles,
December 9, 1915.

John Redmond Coghlan,
District Vice-President of the Brotherhood of St. Andrew for the City of Los Angeles, Thornycraft Sanitarium, Glendale, California:

Dear Brother—We, the Churchmen gathered at the Eighteenth Monthly Churchmen's Dinner, have learned with deep regret of your severe illness. We extend to you our sincerest sympathy, best wishes, highest esteem and warmest brotherly love. With respect, admiration and gratitude we recall the great things you have done for us and for others, in the Young Men's Christian Association, in St. Paul's Parish, in the Brotherhood of St. Andrew, and in the Church at large.

To you the success of the Churchmen's Dinners is largely due, for through your personal efforts, the earlier ones, when the enterprise was in the experimental stage, were made attractive; and you personally brought many men to them.

Three times you crossed the greater part of this continent in order to secure for this city the 1915 National Convention of the Brotherhood of St. Andrew. It was largely the warmth and enthusiasm of your verbal invitations on the floor of the Conventions in Chicago, New York and Atlanta, which gained that Convention for us. As Chairman of the Finance Committee, you successfully undertook and carried out the tedious task of raising the necessary money to defray the expenses of that Convention. Your personal efforts and solicitations were directly responsible for the great majority of the subscriptions. All this you did while under the strain of most exacting and onerous work, and while attending to your regular duties in St. Paul's Parish.

You have spent your very self for the sake of Our Lord and His people, and to the Glory of God. For you our prayers shall rise this night and at other times, as a token of our respect and love. May God preserve your body and soul unto Everlasting Life.

The Living Church Annual and *Churchman's Almanac for* 1916, published December 20th, is replete with information about the Church, becoming more and more valuable each year as new features are added. It contains portraits of the eleven Bishops consecrated during the past year:

Rt. Revs. E. C. Acheson, Suffragan, Connecticut; G. Y. Bliss, Coadjutor, Vermont; T. C. Darst, East Carolina; C. Fiske, Coadjutor, Central New York; H. R. Hulse, Cuba; G. C. Hunting, Nevada; Paul Jones, Utah; Paul Matthews, New Jersey; Herman Page, Spokane; W. R. Stearly, Suffragan, Newark; and W. T. Sumner, Oregon.

Among the interesting statistics is a list of Ministers received into the Church from other Religious Bodies during the year previous to October 1, 1915. There were received from the Methodists 7; Presbyterian, 7; Roman Catholic, 5; Baptist, 3, and one each from the Reformed, Lutheran, Reformed Episcopal and Congregational.

During the past five years this list includes 120 names: Presbyterian, 19; Congregational, 16; Methodist, 41; Reformed Episcopal, 5; Roman Catholic, 11; Old Catholic, 2; Various, one each, 8.

The Young Churchman Co. have also published recently "The Bible and Modern Criticism" by the Rev. Francis J. Hall, D. D., Professor at the General Theological Seminary; paper, 25c net. This is a series of paper printed originally in the *Trinity Parish Record*, N. Y., "to define the ancient doctrine of the Church concerning the inspiration of the Bible, to point out some common mistakes about it, to show that modern criticism has not shaken it, and to give some hints as to the proper use of the Bible."

It has chapters on 1, The Word of God; 2, Mistakes about the Bible; 3, Results of Modern Criticism; 4, How to use the Bible.

NEW CALENDAR WITH 13 MONTHS.

Rev. H. P. Hames, rector of The Church of the Good Samaritan of Colfax, Wash., has devised a calendar which he hopes after the war will find an early place. If it does, none of us will ever again, he says, have to fall back on old lines—

Thirty days hath September,
April, June and November, etc.

"My plan is revolutionary, I admit," said Mr. Hames. "Still, it is simple, and its simplicity will appeal to the world at large."

"Julius Caesar's scheme of dividing the 365 days of the year into twelve months, seven of them with thirty-one days, four with thirty and one with twenty-eight, was as difficult as Latin grammar and has been puzzling humanity ever since he evolved it. Besides, you need a new Julius Caesar almanac every year. A Hames almanac can become a family heirloom and still be in date. Nothing ever has to be changed, except the number of the year.

One Dateless Day.

"I have accomplished this by the simple process of taking one day off the 365, making it a general holiday and giving it a name instead of a date. In my new calendar this day is 'New Year's Eve,' a dateless day between the last of the year and the first of the next. As I place it between a Saturday and Sunday, it makes a good holiday with which to wind up the Old and start the New Year. The three consecutive days would run, 'Saturday, Last of December; New Year's Eve, with no weekday name nor month; date then Sunday, First of January.'

"The 364 days give us exactly thirteen months of four weeks each, and the calendar must be adopted to start with a calendar year which opens with a Sunday. Then every month would start on a Sunday and end with a Saturday. By this arrangement we have the dates running the same each month. The Sundays would always be the first, eighth, fifteen and twenty-second.

"As Sunday is now universally recognized as the first day of the week, everybody knows which day of the week any particular day is—that is, all know that Monday is the second day of the week. Friday, the sixth, and so on. So they would always know the date of the month merely by adding sevens. Monday, the second day of the week, is always the second, ninth, sixteenth and twenty-third, and Friday, the sixth day of the week, is always the sixth, thirteenth, twentieth and twenty-seventh; and so on with the others."

"But aren't you abolishing the months of five pay-days?"

"Yes, and I'm sorry; but I admit that for the sake of order and simplicity that occasional joy has to go. And though there are thirteen months there is no thirteenth month. The new month is not named 'Thirteenth,' nor placed thirteenth. I have named it 'Holiday,' and set it between June and July, right in the middle of the year and the joyous season.

"And there'll be no 'Leap Year.' The extra day now known as February 29 is thrown in to set things right. So I consider we ought to have it as a holiday. Every Leap Year I put an extra day in the middle of the month of Holiday and give it no date. So far, I have called it 'General Holiday' but it ought to have some better name, I think. It falls between Saturday, Holiday 14th, and Sunday the 15th, and gives a good week-end.

"My first thought was to suggest this 'General Holiday' as a new and more convenient date for Inauguration Day. But I couldn't do that, first because the Presidential inauguration years do not coincide with the leap years, and next it would be awkward if they did, since once in every 400 years there is no leap year. But I do suggest for climatic reasons that Inauguration Day be changed from March 4 to May 4.

"Perhaps the most revolutionary change in my calendar is making Easter a fixed, instead of a moveable feast. It would always be the third Sunday in April. At present the date varies from March 23 to April 25.

"Naturally I have given special study to the ecclesiastical side of the calendar, and I think I have removed all the objections to the present calendars except that I have had to leave the three feasts of Epiphany, Transfiguration and St. John the Evangelist, falling on Fridays, and colliding with the day of abstinence. Ash Wednesday would be February 25; Good Friday, April 13; Whitsunday, June 6; Christmas Day, would of course, remain December 25, but would always be on a Wednesday.

Mondays for Holidays.

"Some of the other advantages of the new calendar are that our principal holidays, Decoration Day and Labor Day, always fall on a Monday, thereby giving workers the longest possible opportunity for recreation. Thanksgiving Day, I suggest, should be October 26, removing it a month from Christmas. Holidays, such as Washington's and Lincoln's Birthdays, of course, still fall on their dates."

"But what about birthdays and other dates that now fall on the 29th, 30th or 31st of a month?"

"Those are the only dates that will have to be changed. As I have no date beyond the 28th in any month, dates which now are the 29th, 30th or 31st will have to be carried over to the next month. For instance, Decoration Day, now May 30, becomes June 2. People will just transfer their anniversaries in that way."

THE NATIONAL MISSIONARY CAMPAIGN.

As already announced, the National Missionary Campaign Convention will be held in San Francisco, February 20-23, 1916. The Convention will without doubt be the most significant gathering of Christian men to be held in this vicinity in the coming year.

The Executive Committee desires to secure the appointment in every congregation of a strong Convention Committee, which will be asked to conduct the Every Male Member Canvass for delegates and to assist in other ways in making the Convention a success.

The purpose is to increase the efficiency and spiritual power of the local Church and to extend its influence everywhere at home and abroad. Fifty per cent of the Church members in America are not now participating in the work of the Church, either in definite forms of service, or as regular contributors to current expenses and benevolences. The remaining 50 per cent need fresh inspiration and widened vision. These the Campaign is intended to give. The work of the Convention must be undertaken in the Spirit of Prayer and a reliance upon God. One of the sub-committees will devote itself entirely to this phase of the preparation. All of the Clergy will be advised of the whole plan at an early date and it is hoped that they will cooperate with the Executive Committee with great enthusiasm that our Church may share largely both in the work and the blessed results.

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Member of the Committee of One Hundred.

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For the half year ending December 31, 1915, a dividend has been declared at the rate of four (4) per cent. per annum on all savings deposits, payable on and after Monday, January 3, 1916.

Dividends not called for are added to and bear the same interest as the principal from January 1, 1916.

C. B. HOBSON, Cashier.

The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2516 Pacific Ave., San Francisco.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.

Secretary of Junior Auxiliary,

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

WOMAN'S AUXILIARY

The January Diocesan Meeting will be held at Grace Chapel on Monday, January 3rd, at 2:30 o'clock.

The Semi-annual Service and Meeting will be held Friday of Convention Week in Grace Cathedral.

The December Diocesan Meeting was held at Trinity Church on Monday, December 6th. The pleasant Guild-room and the Rector's warm welcome gave the meeting an informal character. The Rev. J. P. Turner thanked the Auxiliary for help in the recent very successful bazaar of the Mission of the Good Samaritan.

Miss Heath reported further contributions to the Susan S. Lawver Memorial Scholarship, several sums having been given on Mrs. Lawver's birthday, November 19th.

Mrs. Bartlam reported that the Branch at Holy Innocents' was interested and becoming established. The United Offering was very good this year.

Mrs. Lincoln spoke of the death of Mr. Meeker, who has been so kind to St. Dorothy's Rest, and the secretary was asked to write a letter of sympathy to the family.

The speakers of the afternoon were Mrs. Weston and Miss French. Mrs. Weston spoke of the Girls' Friendly Society as growing out of the Church. It encourages purity, respect for parents, faithfulness in work, thrift. Its work is preventive, and it is needed not only for working girls, but for all who wish helpful friendship. Mrs. Weston greatly desires the aid of women fitted to be Branch secretaries.

Miss French told of the good work made possible by the Fund for Convalescents. At present it is small, but it often bridges the week or two while women leaving the hospital are getting to work again. Miss French hopes for gifts of three dollars a year from many Guilds and individuals for this fund. She is also preparing to give small Christmas remembrances to old people in the Relief Home who attend our service. She received several promises of help for this object.

The Rev. Leslie C. Kelly was asked to tell something of the five Missions toward the southern boundary of San Francisco, of which he has charge. He gave a most encouraging account of their growth in interest and self-development.

In a recent sermon before the Auxiliary the Rev. Arthur M. Sherman gave some statistics so interesting that several of his hearers wished they might have them. Mr. Sherman has kindly sent them and they will interest many who did not hear the sermon.

1. 100 years ago the contributions of all Missionary societies apart from the Greek and Roman Churches was $100,000 a year; now it is $30,000,000 a year.

2. 100 years ago the Bible was translated into 66 languages and dialects; today it is translated into 500, and it is being translated now into a new language or dialect about every six weeks.

3. 100 years ago Voltaire, the great opponent of Christianity, died exclaiming, "I see the twilight of the Christian religion!" Poor old man! It was the twilight, but the twilight of the coming day, not the departing. The very house in which he died is now being used as a Bible depot. Bibles are going out from it throughout the countries of the earth.

4. 100 years ago, one in every 14 in our American schools and colleges professed Christianity; now it is one in every two.

5. 100 years ago, one in every 10 of our general American population claimed membership in some Christian body; today there is one in every four.

6. Modern Missions began at the end of the 18th Century. It took 83 years to make the first million converts. It took 26 years to make the second million. It took 12 years to make the third, and at the present rate of increase converts are being won at the rate of a million in every six years.

7. In China the progress has been especially striking. The modern Missionary movement is little over a hundred years old here. Tne first Missionary, Robert Morrison, labored for over 25 years, and at the end of that time there were seven converts only in the whole empire. The difficulties were so great that the Missionaries in the earlier days used to feel that if, at the end of 100 years there could be 1000 Christians in China, it would be nothing less than a miracle of Divine grace. At the end of 100 years instead of the thousand to which they looked forward, there are over 400,000 communicants. Of Christian communities—that is, members under Christian instruction, or in some way in touch with Christianity, there are about 5,000,000.

FAY KELLOGG MEMORIAL.

As will be seen in the Treasurer's report below, several parishes have been heard from during the last month. But there remains still a large number to hear from: Committee members will please recollect that all sums to be included in this year's report must be in the hands of the Treasurer before January 15, 1916.

No alterations can be made in either Secretary's or Treasurer's books after that date. It is hoped that the present balance in the bank will be largely augmented through the efforts of those committee members who have so far failed to report, and that the local committees of past delegates will bear in mind the fact that their responsibilty in the matter will only end when the Fay Chase Kellogg Memorial is fully established with an endowment of $6000, and the Deaconess Training School sends forth every alternate year a thoroughly trained Deaconess, whose life and work shall be a living memorial to her whose name the scholarship bears.

Our personal donation to the fund may necessarily be small, but we can all work and pray that the memorial may be speedily established and greatly blessed, and by fostering in our own home parish a lively interest in the welfare of the Deaconess Training School, we may, perchance, accomplish more than we ourselves will ever realize.

JANET M. STANSFELD,
Chairman.
160 N. Branciforte Ave., Santa Cruz.

TREASURER'S REPORT.

Nov. 29—St. Clement's (Berkeley)	$ 5.63
Nov. 30—St. James' (S. F.)	5.00
Dec. 2—Calvary Church (Santa Cruz)	.50
Dec. 15—St. John's (Ross)	5.00
Dec. 17—Grace Cathedral	30.00
Previously reported	333.05
Total	$379.18

MRS. L. E. MCLELLAN,
Treasurer.
King and Baldwin Sts., Santa Cruz, Cal.

CALIFORNIA CHURCHWOMEN'S RELIEF FUND.

By the Rev. W. M. Bours.

Through the constant advocacy of Miss Mary F. French, Assistant in the Mission to the San Francisco Institutions, interest in a proposed agency of large importance to Church extension, as well as to the safeguarding of public health, is beginning to take tangible shape.

In 1914 the following resolution was presented to the House of Churchwomen by Grace Cathedral Chapter of the Daughters of the King:

"Resolved, That the House of Churchwomen consider means of providing a Convalescent Home for self-supporting women and girls, who are dismissed from the hospitals before they are strong enough to work, and who are without means of obtaining shelter. The above plan to be started, at first, in a small way, by securing suitable homes where such needy persons can be temporarily cared for."

The resolution was adopted by the House and a committee appointed "to carry out the spirit of the resolution." In 1915 the Committee on "Home for Convalescents" was enlarged to a membership of twelve with Miss Grace H. Osborn, 1275 California Street, San Francisco, as chairman. The committee has had under consideration the matter of rooms and board for convalescents and has up to date collected for that purpose $84.00.

This enterprise is simply a phase of the more general work of assisting persons during the period of convalescence, that critical time, when, though no longer in need of hospital treatment, some are neither sufficiently restored to strength for work nor can afford to wait for complete recuperation; and others, able at least to begin work, have no means of support while seeking employment.

The purpose of the fund is, therefore, to assist convalescents in the way most practicable for each case. It is not intended to establish a home for convalescents. Moreover, it is a safe ecclesiastical postulate that a multiplicity of institutions, without adequate resources to maintain them, contributes strength neither to a jurisdiction nor to the causes they were created to promote. One of the best foundations for such work as the House of Churchwomen contemplates in the interest of convalescents would be an Endowment Fund with earning capacity sufficient to make the plan effective. The work along institutional lines is ordinarily too big for private enterprise. To be widely effective, the institutional care of convalescents should be within the pur-

view of the Board of Public Health. New York City, for example, maintains a Home for Convalescent Women and Children. The San Francisco Board of Health, has, however, entered upon a consideration of the question.

Available resources would in any event be of especial value to the work of the Church's mission at the San Francisco Hospital in assisting exceptional cases.

It would give more complete *cathedral status* to the movement, if the purposes of the fund were extended to include cases recommended from St. Luke's Hospital and the Cathedral Mission and Canon Kip Memorial Mission clinics.

PRAYER FOR CHURCH UNITY.

December 13, 1915.

Dear Bishop:

The Commission would be grateful if you could again call the attention of your Clergy to the paramount importance of prayer for the Reunion of the Churches. It is hoped that it will be found possible, in all those Churches where there are daily services of morning and evening prayer, that one of those services each week should be specifically one of intercession for unity. In this way we can gradually enlist the interest and prayers of the laity, and make the Church and the world aware of the earnestness and sincerity of our hope that the World Conference may prepare the way for the healing of our divisions.

Perhaps it may be possible, in making this suggestion to your Clergy, to remind them of the request of the Commission made some years ago, that there should be special intercession for unity at the Holy Communion, particularly on the first Sunday of each month. The practice of that intercession is increasing.

A majority of the Bishops were good enough to take the trouble to look through the manuscript of the Manual of Prayer, which I submitted to them nearly a month ago and to authorize its use in their dioceses. I now enclose a printed copy which I trust you will find easier to read.

I am instructed to offer to send out in yonr name, but at our expense, any letter which you may address to your Clergy on the subject. If you will send me a form, I will have it multigraphed and addressed to all your Clergy in the Living Church Annual for 1916, and I will either sign the letters for you or send them to you for signature and mailing, or you can send me a form to send out in my own name beginning: "Bishop ..... requests me, etc." I should be glad if, in such a letter, you would state that a copy of the Manual of Prayer will be sent each of your Clergy by me, and that additional copies can be obtained from me.

With best wishes for Christmas, I remain,

Very sincerely yours,
ROBERT H. GARDINER,
L.

Cordially approved:
WILLIAM F. NICHOLS.

The *London Times* states that on his coronation day, November 10th, the Emperor of Japan was presented with a Bible, printed in English and bound in white leather—the first English Bible, it is said, that has entered the imperial palace of Japan. It was the gift of 4,000 Japanese members of Christian churches in America.

Personal Religion

PRAYERS FOR THE NEW YEAR.

O Thou, who art ever the same, grant us so to pass through the coming year with faithful hearts, that we may be able in all things to please Thy loving eyes. Amen.

Mozarabic. 700 A. D.

O Lord, remember all for good, have pity and be reconciled unto all, give peace to the multitude who are thine, dissipate scandals, put an end to wars. Give us thy peace and love, O God, Thou that art the succourer of all the ends of the earth, through Jesus Christ our Lord. Amen.

The Liturgy of S. James.

Master and Lord, God the Almighty, the father of our Lord Jesus Christ, we pray and beseech Thee to send the peace which is from Heaven into the hearts of all of us, and grant us also the peace of this world, through Jesus Christ our Lord. Amen.

The Coptic Liturgy of S. Mark.

A PRAYER FOR QUIET HEARTS.

Almighty God, Who dost never change, grant that from Thine unchangeableness may come our fixedness; and as year by year passes away, and the touch of change, and the shadows of the Valley of Death come upon us, ever in Thine unchanging wisdom and love may we find a refuge. May we abide with quiet heart, knowing that in life and in death we are ever within Thy loving care, leaving to Thee the things that are too high for us and the wisdom that is too deep for us, and looking forward fearlessly, blessing Thee that Thou givest us light enough for our day's work, hope enough for the night of darkness, life enough for love, until our great change comes; after which, lead Thou us in the paths of eternal peace. We ask this through Jesus Christ and in His name. Amen.

A PRAYER FOR THE HEAVENLY WISDOM

Lord, we pray Thee that Thou wilt open our eyes to behold the heaven that lies about us, wherein they walk who, being born to the new life, serve Thee with the clearer vision and the greater joy; through Jesus Christ our Saviour. Amen.

Grant to me above all things that can be desired, to rest in Thee, and in Thee to have my heart at peace. Thou art the true peace of the heart, Thou its only rest; out of Thee all things are hard and restless. In this very peace, that is, in Thee, the One Chiefest Eternal Good, I will sleep and rest. Amen.

Thomas a Kempis.

"THE WAY OF INWARD PEACE."

The way of inward peace is in all things to be conform to the pleasure and disposition of the Divine Will. Such as would have all things succeed and come to pass according to their own fancy, are not come to know this way. And therefore lead a harsh and bitter life, always restless and out of humor, without treading in the way of peace, which consists in a total conformity to the will of God. This Conformity is the sweet yoke that introduces us into the regions of internal peace and serenity. Hence we may know that the rebellion of our will is the chief occasion of our disquiet; and that because we will not submit to the sweet yoke of the Divine Will, we suffer so many straits and perturbations.

Molinos.

THE NEW LIFE.

Just in proportion as we dislodge the human life from its own center, which is Self, it has a tendency, by the law of its own nature to seek the True Center, which is God. But what is it for the human life to be loosened and dislodged from its own center? It is to recognize in everything its entire dependence on God, and to be willing to receive everything in God's way, in God's time, and on God's condition.

Mme. Guyon.

The clergy are realizing more and more the need of classes in Personal Religion in which they may bring their parishioners to a realization of the resources which are theirs in this old Church of ours if they will only use them. These classes which have been held in many parts of the land under various names have accomplished much in bringing peace and comfort and health to those who have participated. But there have been many failures and disappointments because of the lack of proper methods.

The Emmanuel Movement begun in Emmanuel Parish, Boston, by Dr. Worcester, has achieved results not only with those whom he and his associates have reached but also in that it has aroused the dormant energy of many who have demonstrated its great value in deepening the spiritual as well as the physical well being of others.

There is one characteristic of this kind of work in the Church which distinguishes it rrom many of the cults which are sounding their trumpets on all sides, and that is it is a quiet, unassuming endeavor to do the Master's work, not claiming miraculous power, but only the power which He promised to His true disciples which the Church has neglected to use until recent years.

In order that the work may be undertaken intelligently the leaders of the parochial classes need to study the methods of those who have had success in it. Many books have been published which will help. Dr. Worcester's "Religion and Medicine," "The Christian Religion as a Healing Power" and "The Living Word"; Dr. Boyd's "How and Why of the Emmanuel Movement" and "The Voice Eternal" are well worth careful reading to get the impetus. But to apply practically the principles involved one should endeavor to take one of the courses offered by Dr. Boyd. The next training Class begins February 8, or if too distant he will arrange for a class in your town or you can take the Correspondence Course.

Shall we not prove our title to the inheritance which Jesus left us and develop the power which will be increasingly ours if we will only use it?

The Young Churchman Company has just issued a very valuable little book entitled "Suggestions for a Church Class in Psycho-Therapy" by the Rev. C. Bertram Runnalls, Rector of the Church of the Good Samaritan, Corvallis, Oregon, with an introduction by Bishop Page of Spokane. The price is 80 cents by mail.

Shortly after midnight on November 3d fire broke out in St. Elizabeth's School for Indian boys and girls at Wakpala, South Dakota. Fortunately the flames were subdued without panic, and no one was injured. The damage is covered by insurance.

Children's Page

THE CHRISTMAS DOLLY'S ROCK-A-BY SONG.

By Julia H. S. Bugeia.

Rock-a-by, my dearie,
Rock-a-baby bye;
Mustn't let the Sandman
Hear my dollie cry.
Santa Claus has gone away,
Isn't he a dear?
I thanked him very nicely
Cause he bringed you here.

You ought-a been asleep, dear,
An hour ago I s'pose,
Dreamin' of the fairies,
My little red rose.

What's my dollie seein'
Over by the wall?
Little silly baby,
It's nuffin much at all;
Don't you be afraid, dear,
Shut your pretty eyes,
It's just a little star-beam
Shinin' from the skies.

Now my dollie dearie,
Off asleep you goes,
Dreamin' of the fairies,
My little red rose.

There's Daffodil and Daisy
And little Bopeep
And Nina-Angelina,
All tumbled in a heap;
Dickie Dilver's fast asleep,
Standin' on his head;
I didn't have a mo-munt
To put the dears to bed.

But all so snug and comfy
Off asleep *you* goes,
Dreamin' of the fairies,
My little red rose.

What's-a-matter now, pet?
Don't you have a fright
'Bout the pretty white moon
Sailin' through the night.
O, *don't* kick your foots up
So fidgety and queer,
Mother's drefful weary
And sleepy, too, my dear.

Cuddle down, my dearie,
An' off asleep we goes,
Dreamin' 'bout—the fairies—
My little—red—rose.

JIMMY AND LIZZIE.

Jimmy and Lizzie were twins and they were seven years old. They lived with their mother in the back room of the lowest story of a brick house in Sims Court. It wasn't a very pleasant room. It was low, and not big, and not very light; and the sun never came into it; but it had one nice thing about it. (There always is one nice thing.) It had two doors; one that led into the hall and another that led into the back yard. That made Jimmy and Lizzie feel as if they owned the back yard and everything in it. There were a good many interesting things in the yard; there was a back fence to climb on, and a piece of clothesline you could use for a swing, and a loose board you could tilt on, and a knot hole you could peek through into the next yard; but best of all there was a goat. (You don't often see a goat in a back yard.) The goat belonged to a family upstairs. They were all grown-up people—father and mother and two big boys and a big girl. They kept the goat because it made them think of the place they used to live in where everybody kept goats.

All the family liked the goat, and they gave her plenty of food to eat and tomato cans to play with; but they did not have much time to play with her themselves. Of course the goat was lonesome, and she loved to have Jimmy and Lizzie come into the back yard and feed her and talk to her. She lived in a pen that took up just one-quarter of the yard, and she slept in a little hut in the corner of the pen.

Christmas morning, the family upstairs went away to spend the day. The goat was left all alone. They didn't forget her; the big boys gave her twice as much food for breakfast as usual, so she shouldn't need any dinner, and two empty tomato cans and a corn beef can to play with. But that wasn't much fun for Christmas, Jimmy and Lizzie thought. They were all alone, too, and they weren't having much fun for Christmas, either. Mother had to work that day. She told them that they should have their Christmas the day after, for she would have some money then; and she was quite sure the lady she worked for would send them some of her Christmas dinner. Mother said it didn't make much difference which day you had Christmas, if you only had a Christmas spirit.

She cooked some stew for the children before she went, and put it on the back of the stove. There were onions in the stew and it smelt very nice and made the children feel a good deal like Christmas, after all.

"Nanny smells the onions," said Jimmy. "See her nose go. I guess she'd like some. It's most twelve o'clock, Lizzie."

Jimmy was standing, looking out into the yard. Nanny had poked her nose through the bars of her pen, and was calling "Baa, baa-a." She did that when she was lonesome.

"Let's give her some," Lizzie said. "That's what a Christmas spirit is. You give somebody else part of what you've got and then your own dinner tastes better. Mother said so."

Lizzie found a flat tin pan and dipped out part of the stew, while Jimmy tipped the kettle for her. It smelt good and they were glad it was time for dinner.

"It's piping hot," she said; "but I guess it won't be hot when Nanny gets it. It'll cool right off outdoors. I don't believe cold stew will be very nice."

"Let's have Nanny in here," giggled Jimmy. "Everybody has company Christmas."

The family upstairs often took Nanny out of her pen. Mother had never told them they mustn't ask Nanny to dinner. The children were quite sure Nanny felt lonely. They ought to have a Christmas spirit on Christmas day; and it seemed as if the very best thing to do was to ask Nanny to dinner. Lizzie put two low chairs together and made a table, and she sat a salt box on either side the table for chairs. That was the way the children liked to take dinner when Mother was out. Jimmie lifted the dish of stew from the stove to the table, and Lizzie spread the plates and spoons.

They put Nanny's pan of stew on the floor near the stove and went out into the back yard to invite her to dinner. She ran out of her hut when she heard them, and put her nose between the two bars of the fence.

"Poor Nanny, nice Nanny," said Lizzie. "Want to come to dinner, Nanny?" and Lizzie patted her nose.

"Baa, baa," answered Nanny. That meant yes.

"Of course she does," cried Jimmy. "Poor Nanny, come right along." He unfastened the button of the gate and opened it wide. Nanny liked that very much. She walked out of her pen, and rubbed her head against the children, and said "Baa, baa, baa-a-a."

But she didn't seem to wish to step inside the door. She had never been in the house and she was afraid of the warm room.

"Nice Nanny," coaxed Jimmy, and the children pulled her in and slammed the door.

"She's got to be dressed up," said Lizzie, "if she's going to be company." And she brought out an old red sash and tied it round Nanny's neck. Nanny had always seemed a quiet little friend to the children, but now she was not quiet. The children giggled a great deal and that made her nervous; the heat of the stove made her dizzy; the strange room frightened her; and she didn't like being dressed up for company. She threw her hind legs up in the air like the goats in pictures; she pranced about the room until she stepped in the pan of hot stew by the stove and scattered her Christmas dinner all over the floor.

"Baa-a, baa-a," she cried, in a way the children had never heard before; and then she lowered her head and bunted against the table; and chairs and salt boxes and plates and spoons went in a heap, together with the good dish of stew with onions in it.

Jimmy screamed with sorrow and fright, but Lizzie ran to open the door so that naughty Nanny might go out where she could do no more harm. That would have been the best thing in the world to do if Lizzie had not opened the wrong door, the door that led to the street. Out

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rushed Nanny, through the door, down the hall and out the front door which stood half open. The children tore after her screaming, "Nanny, Nanny." "Come back, Nanny." It was bad to lose their Christmas dinner; but it was worse to lose the Nanny goat that belonged to the family upstairs.

Nanny did not look back. She turned the corner of the street and by the time the children reached the corner and saw her again she was far up the avenue, trotting between the electric car tracks and every now and then stopping to kick up her heels. She got farther and farther away, and the children could never have caught up with her if she had not stopped to smell of a can that lay just in the middle of the car track.

Jimmy and Lizzie were quite out of breath when they reached her. "Naughty Nanny, bad Nanny," they cried. "Come home, Nanny." They tugged at her hair on either side; but Nanny did not want to go home. She was having a very good time. She had found something she liked much better than the back yard, and something much nicer than hot stew with onions in it. She had found a can with corn clinging to the sides. She poked it and kicked it until the sides of the can were quite clean, and then she began to run along the car track again, looking for another can.

The children clung to her hair, one on each side, but they could not stop naughty Nanny in search of corn cans. She was looking for her Christmas dinner, now. On they trotted, past the church, past the hospital, not very fast, but getting a long way from home. People looked at them and laughed. They thought Jimmy and Lizzie were playing with the big goat with her sash of red ribbon. A few boys shouted at them, but nearly all the boys were in the house eating Christmas dinner.

At last Nanny saw another can. It was lying at the entrance of a little blind street full of wooden houses that had front yards. She turned off from the car tracks and trotted up to the can. It was only a paint pot, and when Nanny smelled the paint she knew it would not be good for her. She did not turn back to the car tracks, but trotted on down the little street till she reached the last house on the right. The gate stood open, and Nanny ran through the gate, and up two steps, and bumped her head against the front door.

"Baa, baa," she called.

A little old lady and her big son Ben were eating Christmas dinner inside the house.

"What's that?" said the little old lady, dropping her spoon. She was just helping the cranberry sauce.

"Baa," called Nanny again, and she bumped against the door.

"Nanny, naughty Nanny, come home," cried Jimmy and Lizzie; and just then Big Ben opened the door and saw the very funniest company to dinner he had ever seen—a big Nanny goat with a red sash tied about her neck, and a little boy and girl without hats or coats, shivering and crying as if their hearts would break.

"Mother," called Big Ben, and in another moment Jimmy and Lizzie were inside the door with the little old lady rubbing their hands and drawing them close to the fire.

"Don't let Nanny run away," sobbed Lizzie and Big Ben went out the door again and latched the garden gate with Nanny safely inside.

"You poor little souls," comforted the old lady when Jimmy and Lizzie had told her all about the stew with onions in it, and how they tried to have company to dinner. "I guess it's me that's going to have company to dinner. Ben and me was just saying it was lonesome."

The old lady flew about the room, fetching plates and knives and forks, and when Jimmy and Lizzie were quite warm they sat down to such a dinner as they had never seen before. There was turkey that Big Ben carved; there were mashed potatos all brown on top; there were onions cooked in cream so that they didn't hurt you no matter how much you ate; there was everything that a Christmas dinner ought to have; and best of all, the dear old lady said, there was company the dear Lord had sent.

"I thought it was Nanny brought us," said Jimmy. He was eating a turkey drumstick, and he had quite forgiven Nanny.

"That's just because you're a little boy that you think that," said the old lady, laughing. "When you're as old as I am you'll know no matter how things come it's the dear Lord that sends them every time."

Big Ben had to go away after dinner, but Jimmy and Lizzie stayed with the little old lady all the afternoon. They told her mother wouldn't get home till six o'clock. They popped corn and played Mansion of Happiness until they were tired and then the old lady told them stories about when she was a little girl. At five o'clock Ben came back. The children were looking out the window and they saw him drive up the street with a horse and express cart.

"I thought I'd take 'em home in the cart," Ben told his mother. "I'd feel queer enough to walk through the streets with two strange kids, but a goat and two kids is more'n I could stand."

Nanny did not like the cart; but Big Ben lifted her in and the children after. The old lady covered Jimmy and Lizzie with a shawl and Ben threw a blanket over Nanny. She lay down beside the children very quietly. She really felt happy, for she had had a good dinner of bread and milk which was much better than tomato cans or even corn beef cans.

As Big Ben drove down the avenue he saw a woman with a heavy basket just in front of them on the sidewalk. "Mother, Mother," he heard the children scream; and astonished Mother saw her little twins driving along in an express wagon with a great Nanny goat beside them. Big Ben stopped his horses, and before she knew what she was about Mother was climbing up beside him; and before they reached Sims Court she had heard how Nanny had spoiled one Christmas dinner and how she had brought the children to another one. "And now," said Mother, "she's coming home with a third," and Mother patted the big basket.

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Assets	$61,849,662.02
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Capital actually paid up in cash	1,000,000.00
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Employees' Pension Fund	211,238.93
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Literature of the Day

Arto. Bertha and Ernest Cable. Boston & Riverdale Press, Philadelphia. $1 net.

A very pleasantly written, cheery and interesting story of a boy somewhere about nine or ten years old, who was nothing out of the way, but just a natural healthy youngster with nothing of the blithering prig about him like that exasperating creation of Dean Farrar's, Eric. The kind of book boys of that age would be likely to approve of possibly, but no one can answer for the young wise man of these days.

The Goodly Pearl. A Plea for Religion. Elinor C. Webb. 40 cents.

A small book by a practiced writer for the large array of vague Christians, indeterminate, invertebrate—with the aim of waking them up to clearer definitions and sharper apprehension of the faith they profess to hold. In its less than 100 pages there is packed much wisdom, but with the wisdom the desire for coming to life of the Use and Wont Christians, as barren of aspiration to "Live the Life" as they are ignorant and unconscious of its very alphabet.

The Church and the People's Play. Rev. H. A. Atkinson. Pilgrim Press, Boston. $1.25.

The author is the Social Service Secretary for the Congregational Churches in the United States. He dedicates his book "to the large and growing group of men and women, both within and without the Church, who give first place to the needs of humanity." This sounds, well, not quite lucid at first sight, but even a second reading fails to make it quite clear. But the problem the book aims at solving is whether the Church shall provide healthful recreation, discriminating between the good and evil, or sweep the whole question aside, as out of its province. The question has been in course of practical solution for very many years past, but it has been more of a matter of individual than for organized effort. Mr. Atkinson's book is as practical as it is earnest and ought to be very useful and valuable wherever the need arises. In these days, however, the crucial aspect of the problem seems to be, not how to provide amusement, but how to subordinate it to claims that are, or should be, higher. For there is the dominating tendency to make things pleasant and amusing all round, so that neither duty nor teaching, nor yet any practice of religion shall be in the least degree irksome or even uninteresting.

The Pilgrim Press has been so good as to send a parcel of a dozen books or so, but we regret that the demands on this part of the paper will only allow of very brief notices.

Little Miss Muffet Abroad. Alice E. Ball. $1.

It may be frivolous, childish, and all the rest of the things the supremely superior person will think of what we are about to say of this new and charming Miss Muffet. She went everywhere and voiced her experience in nonsense verses after Lear's model, and found an excellent drawer of pictures in H. B. Dummer. The present writer has no shame in confessing that he got more joy out of this water of Damascus than out of all the rivers of Israel.

The Brotherhood of the Burning Heart. Oscar E. Maurer. 75 cents.

The walk to Emmaus supplies the title and the purpose of the book, "Did not our hearts burn within us on the way," and it consists of "Twelve Communion Sermons."

Forward for the Better Life. Oliver E. F. Stokes. $1.

A book for devotional reading.

Our Man of Patience. Rev. Anees T. Baroody, Ph. D. $1.

The author, a native of Lebanon and graduate of the Syrian Protestant College at Beirut, treats of the Book of Job from a purely Oriental standard. It is interesting on that account, but scarcely as an interpretation of a difficult drama.

The Dreamer. Emma D. Canlidge. 50 cents.

A rather interesting short story.

On Nazareth Hill. A. E. Bailey.

A thin stream of story trickling over Bible scenes and illustrated by a number of photographs of quite unusual places. It is curious, and it is also aggravating, how the illustrations of the Bible and of Palestine stick to the same scenes, as if there could be no variety.

Object Lessons for the Cradle Roll. Frances M. Danielson. $1.

Some Principles of Teaching as Applied to the Sunday School. E. W. Knight, A. M. 75 cents net.

Both of these are explained by their titles. It is a continually recurring wonder how time is found in the average Sunday School for the reduction to practice of the scientifically elaborated theories for the Sunday School, and where the teachers come from.

Science and Prayer and Other Papers. Galusha Anderson, S. T. D., LL. D. $1.

A very good, plain, practical, common sense book; there is nothing very original about it, nor it is quite possible to agree with all the author's positions. But it is frank, unpretentious and earnest, even if it does not rise quite to the level of the trumpet blast of praise sounded on the now inevitable cover timbrel and drum Avant Courier. Many an author, one fancies, must feel rather a blistering sensation as he reads these eulogies without limitations and so very often barren of discernment.

Longmans, Green & Co. send a very exquisite translation from the Portuguese, **The Sweet Miracle** (40 cents), only 53 pages, the story of how great ones of the earth sought far and near for Jesus in Palestine, merely for healing of bodily ills, yet all in vain, and how He came to the miserable hut of a starving widow and her only son, dying—as if in answer to their longing Jesus came and healed him.

Also **About the Feet of God,** Daily Prayers for the Home. 15 cents.

New Methods of Mothers' Meetings, 20 cents. The widow of Bishop Paget of Oxford puts out this eminently practical little manual, and it holds many valuable suggestions for guilds as well as for mothers' meetings. She suggests that for the old name "A Women's Fellowship" should be substituted. The Bishop of London says: "Even if the name is not altered, the spirit of the whole thing can be."

The Church and the New Knowledge. Miss E. M. Caillard. Longmans, Green & Co. 90 cents net.

Another volume of that Layman's Library which already has provided several very valuable books and this one is worthy to be ranked with them in every regard. It is remarkably well written; dry questions in a clear, attractive light. The author says in her preface, "The object of this little book is to indicate the attitude which Christians in their corporate capacity should maintain towards the flood of new knowledge which is pouring into the world through every possible avenue." It is very remarkable how in little more than 200 pages the author condenses the various aspects of what she terms "The New Knowledge," its attitude towards the growth and development of the soul's life and its in-

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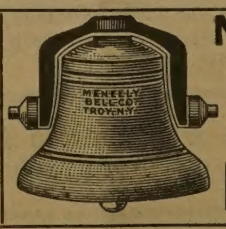

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fluence upon it. So far as it goes, it is the best possible book for those who have not got entangled in the maze of modern thought, of the seeming teachings of science, and appear to be losing their faith in the process. Under the writer's guidance they may find clues to the way out, if they follow up the trains of thought she indicates, and eventually emerge with a revivified and strengthened belief and a mental horizon broadened beyond their aforetime conceptions.

Christ's Experience of God. F. H. Decker. Pilgrim Press, Boston. $1.25 net.

The staggering confradiction in terms and of very essential truth in this title seemed impossible at first sight, but the rank heresy of it is emphatically driven home by the first sentence in the cover notice, "The position taken in this volume is that Jesus was perfected by His knowledge of God." The author is very much in earnest in urging the claims of the spiritual life, but if Christ is God, the title means Christ's experience of Himself, not of another objective and presumably higher personality. For in the doctrine of the Trinity we accept, "None is afore or after another, none is greater or less than another." This is the second edition and on the back cover there are a number of flattering opinions about it. Yet the fact remains that the leading idea of the book as expressed in the title is thoroughly erroneous and cannot be explained away on any other hypothesis than that Christ is less than God or that He needed the teachings of the experience of God.

Prayers and Meditations. H. S. Nash, Longmans, Green & Co. 40c net.

Dr. Slattery writes the Preface to this small book of Prayer. Dr. Nash, it appears, was a very noted schoolmaster and this accounts for many of the thoughts in the prayers. They are simple and direct but prayers are not material for criticism and we can never rejoice over their coming, however good they may be.

Lessons on Celebrities of Hebrew Story. Rev. E. B. Compston, M. A., and H. A. Lester, M. A. For Elder Classes and Bible Classes. Longmans, Green & Co. 50c.

A very able, scholarly book and in the hands of a teacher capable of rising to the level of it, it would do a world of good. Both are well known scholars in England and Mr. Lester is Director of Sunday School work in the Diocese of London. But it is not a book for the Sunday School hour of hasty compression and the untrained teacher would be at a loss to operate it.

The Nineteenth Century and After is always, under normal conditions just as much as now, filled with articles on the most vital questions of the hour, by writers thoroughly qualified to deal with them. But since the war began and during its continuance this has been especially the case. The casual reader has but hazy conceptions of the Balkans, those pestilent, aggravating little Kingdoms, always making a fuss quite out of proportion to their size. In the November number there are three brief papers, one in particular, on the "Geographical Significance of Serbia," which will open the eyes of most people, and another on the "Real Austria and her relation with Germany." The story is told also, and from the beginning, of the hard fight women had in England to obtain medical training of any sort and then recognition.

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THE HISTORY OF THE DIOCESE OF CALIFORNIA, from 1849 to 1915 and of each of its divisions, Los Angeles, Sacramento and San Joaquin, ought to be of interest to each of the 25,000 communicants in the State. The Rev. D. O. Kelley has labored two years in its preparation and the Rev. P. H. Hickman has written the Los Angeles Appendix. Altogether 500 pages of interesting information with portraits of Bishops Kip, Nichols, Wingfield, Moreland and Sanford and the first rectors and their churches.

"The History of the Diocese" by Rev. D. O. Kelley. $2.15.

"Some World Circuit Saunterings" by Bishop Nichols. $2.00.

The Voice Eternal and The What and Why of the Emmanuel Movement, by T. Parker Boyd. $1.00 each.

"The Story of our Bible; how it grew to be what it is" by Harold B. Hunting. A beautiful book from the Scribner Press, entrancingly told and profusely illustrated. $1.50. A splendid gift for a Sunday School teacher.

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The Rev. George Hodges, Dean of the Episcopal Theological School at Cambridge, Mass., who has enriched the literature of the Church by many volumes of sermons; by two important works on the "Episcopal Church, Its Doctrine, Discipline, Ministry, Worship and Sacraments" (which we have in pamphlet form, 25c), and "Its Faith and Order" (in cloth $1.25), has now entered into the field of biography and Macmillan has just issued his life of Henry Codman Potter, Seventh Bishop of New York ($3.50). Either of these can be seen at our Bureau or will be supplied on order.

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